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BOOK REVIEW

ALLGEMEINE EINLEITUNG UND DIE TOTEMISTISCHEN KULTE DES ARANDA-STAMMES. By C. STREHLOW. (Veröffentlichungen aus dem Städtischen Völker-Museum Frankfurt am Main: I. Die Aranda- und Loritja-Stämme in Zentral-Australien. III. Teil. Die totemistischen Kulte der Aranda- und Loritja-Stämme. I. Abteilung.) Frankfurt am Main, Joseph Bear & Co., 1910, xviii + 140 pp., 1 map and 2 tables.

Part III of C. Strehlow's work is a welcome contribution to Australian ethnology. The thoroughness and care with which the data are presented deserve the more emphasis, as the remarks of a recent writer of repute may be expected to cast a shadow on the reliability of Strehlow's material. It is true that Strehlow, in his capacity of a missionary, could not in person witness the ceremonies he describes. On the other hand, however, as Von Leonhardi points out, his knowledge of the Aranda and Loritja languages enabled him to penetrate more deeply into the meaning of songs and performances than did Spencer and Gillen. The discrepancies in the accounts of the German and the English investigators cannot, without further evidence, be ascribed to cultural and dialectic differences between the Aranda *roara* of Spencer and Gillen and Strehlow's Aranda *ulbma*. Lang's attempts in that direction are conciliatory, but unjustifiable (see *Man*, 1909 and 1910, and various articles in Hastings' "Encyclopædia of Religion and Ethics"). A much more detailed comparison of the two groups of the Aranda is necessary, before the question can be finally settled; in some points, however, Strehlow's information is clearly more exact. Take, for instance, the case of Spencer and Gillen's *intichiuma* ceremonies. Strehlow also uses the term *intitjiuma*, but he found it to apply to those ceremonies which are performed at the initiation of boys in order to acquaint them with the character and significance of the ceremonies. The magical performances, on the other hand, which further the multiplication of the totem-animal, are called by the natives *mbatjalkatiuma* (p. 2). Strehlow's analysis of the two terms leaves little doubt that his information is correct (cf. p. 7). The vexed question of *cohabitatio* and *conceptio* among the Aranda is again touched upon in Von Leonhardi's preface. He endorses Lang's and Schmidt's contention that the beliefs of spiritual conception held by the natives cannot, in this instance, be due to primitive ignorance; for, in the case of animals, they are fully aware of the natural connection of things. In one point Strehlow now endorses Spencer and Gillen's opinion: cohabitation is not regarded as a mere pleasure, but as a kind of preparation for conception, without which the latter cannot take place (p. xi). The beliefs as to impregnation through certain varieties of food remain obscure. Von Leonhardi appends to his preface a list of Aranda associated totems ("*befreundete Totems*") furnished by Strehlow. The list is of the highest interest (pp. xiii-xvii). Mammals, birds, amphibia, reptiles, fishes, insects, etc., figure as associated totems. The numbers in parantheses which appear in the list refer to the corresponding

totems given in Part II, pp. 61-72. The 442 totems there enumerated can thus be tentatively classified, and their number henceforth becomes less amazing. The natives assert that their beliefs as to associated totems are based on the totemic traditions, in which the main totem-ancestor is always in some way connected with his associated totems (p. xii). Here we have a new set of facts, which must be brought in line with the multiplex totems of the Euahlayi and of some tribes of South-East Australia, with the "linked totems" of New Guinea, as well as with similar totemic beliefs of the Fiji Islanders (pp. xii-xiii).

In his introduction, Strehlow makes the interesting point that the *wonninga* used in the totemic ceremonies always represent some part of the body of the mythical ancestor. Strehlow gives a list of 26 such *wonninga*, with their native names and English equivalents of the same (pp. 3-4). A short generalized account of an *mbatjalkatiuma* performance follows (pp. 4-8). Strehlow's informers asserted categorically that the eating of the totem-animal by the head man of the totem clan was not an indispensable item of the performance. The success of the rite, at any rate, did not depend on that feature (p. 7).

The main part of the work (pp. 10-137) is devoted to an account of 59 totemic ceremonies of the Aranda. Each section consists of a short description of the ceremony, followed by the song in text, with interlinear and free translation, and in some cases an interpretation of the song. Copious notes clarify the meaning of the native words, but no grammatical analysis is attempted. A more detailed discussion of these songs will be in place when the parts on the ceremonies of the Loritja, and the social organization of the two tribes, are published. Von Leonhardi announces that the completed manuscript, including a section on material culture, is already in his hands. We may thus expect to see the rest of this valuable work given to the public within a reasonably short time.

[Since writing the above, I learned of the premature death of Von Leonhardi in October, 1910. It is to be hoped that the work which he pursued with such enthusiasm will be continued by hands as zealous and able.]

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